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Nur-ud-Din Muneer
M.A.

EXPONENT OF AHMADIYYA ISLAM AND OF ITS WORLD-WIDE REVIVALISTIC ACTIVITIES

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Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

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By his discovery that Arabic is the Mother of all Languages, the Promised Messiah has solved once for all the riddle of their origin, which has remined ever a puzzle for philologists. See the article "Hebrew Traced to Arabic"

بسم اللہ الرحمن الرحیم

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XV—No. 1

February, 1979

Editor

NUR-UD-DIN MUNEER M.A.

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The Proceedings of the 86th JALSA SALANA

By Nur-ud-Din Muneer M.A.

The First DaY

With the Grace and Mercy of Almighty Allah, our 86th Annual convention (Jalsa Salana), commenced on the 26 December, 1978.

Right at 10.45 A.M. Hazrat Khalifatul Masih III, Hazrat Hafiz Mirza Nasir Ahmad, entered the stage to inaugurate the convention. The whole congregation, comprising thousands of men, stood up to greet him and for quite some time the amphitheatre kept resounding with the shouts of welcome, Allaho Akbar, Allaho Akbar, Islam Zindabad, Khatamul Anbiyya Zindabad, Hazrat Ameerul Momineen Zindabad, Dominance of Islam Zindabad, Insaniyat Zindabad. The proceedings began with the recitation of the Holy Quran, followed by the recitation of an Urdu poem from the anthology of poems by the Promised Messiah (peace be on him).

Then in his inaugural address, Hazrat Khalifatul Masih said :

"O Ye, the green branches of the Promised Messiah's tree ! O Ye, who are laiden heavily with spiritual fruits. May you inherit the grace and favours of the Almighty in full and may He be pleased to give you an abundant share of His blessings. May He bless you and all your belongings. May He invest your words with such a force that you may be able to win the whole world for the Holy Prophet Muhammad (Peace and blessings of God be on him)",

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Then inviting the attention of the audience towards the significance of the Jalsa he told them that it was not a fair but a serious thing. The Promised Messiah had instituted it for disseminating the teachings of Islam and it formed an integral part of the Jamat's missionary as well as educative activities.

He emphasized that the participants should take the Jalsa in the right spirit and listen to its proceedings attentively. He called upon them to fulfil earnestly the obligations which it laid upon them in respect of moulding their individual and collective life according to Islam and thus to become deserving of the love of God.

He then dwelt upon some signs of God Almighty which He has shown in support of the Promised Messiah's truth. He said that even Rabwah was itself a great sign in this context.

At one time, the soil on which it is built was no more than a waterless wasteland. Infested with snakes and wolves it formed a hiding place for robbers. No body dared to pass through this tract for fear of being looted. He must first arrange for his protection.

But now it is inhabited by people whose sole mission in life is to serve humanity and to illumine them with the light of Islam. Day and night they are endeavouring to win over the whole world for the Holy Prophet (Peace and blessings of God be on him). It is earnestly carrying the Promised Messiah's mission forward and in it lies a sure sign of his truth.

Pursuing the subject further, he said that God Almighty had shown thousands of signs in support of the Promised Messiah. In this context he referred to a passage contained in the Promised Messiah's book "Tiryakul Qulub." i.e. "Panacea for the ills of hearts". He said that in it, the Promised Messiah had appealed to Almighty Allah to show a mighty sign in his support within three years or to destroy him if he was an impostor in His eyes.

Hazur said that the book was written in 1900 and the appeal was made for one sign to appear within three years, i.e. by 1902. But God Almighty, in response to this appeal showed hundreds of mighty signs in that span of time. He told the audience that these signs were recorded in Tadhkira, on pages 234 to 336 and urged them to read the whole account themselves for their benefit.

He said that even the progress of the Movement was doubtlessly

a mighty sign. It had now grown to vast dimensions and claimed a following of one crore people. Moreover, the community was most zealously striving to establish Islam in the whole world and to bring the whole mankind into the fold of Muhammad (Peace and blessings of God be upon him). It was indeed a great sign for any discerning truth seeker.

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Hazur then addressed the new generation of Ahmadis and stressed upon them the need of understanding the mission of the promised Messiah and of undertaking the responsibility of carrying it forward. He said that the next century was the century of the dominance of Islam, i.e. the whole world will enter its fold. He told them that they will have to face a gigantic task of educating the whole world in Islam and that they should prepare themselves to do justice to this task.

Concluding his address he led a silent prayer for the success and prosperity of the Movement and for the ability of its coming generations to carry forward its objective even more resolutely than was done by their forbears.

The speech was listened to with rapt attention and the audience responded vigourously wherever necessary with their hearty shouts of loyalty to the cause of Islam. The amphitheater was full to its capacity ond the number of participants had immensely increased than the number in the last year.

Delegations from various countries including ladies also participated in the Jalsa. Below is given a breakdown of those delegations :

Indonesia	23	Mauritius	17
America	27	Ghana	9
Nigeria	11	Singapore	2
Zambia	1	Malaysia	2
W. Germany	4	Holland	2
Sierra Leone	3	England	3
Trinidad	2	Spain	1
Japan	1	Bharat	17
	Total	125	

Hazrat left the stage at 11.35 A.M. After his departure, the chair was taken by Sheikh Muhammad Ahmad Mazhar, Amir Faisalabad Jamaats. Mirza Abdual Haq Sahib, Advocate, Amir Panjab Jamaats, delivered his speech on "God Almighty's attribute of Speech". In it he

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explained that God always speaks and His attribute of speech never becomes inactive. This was however, true that as Shariat had been perfected in the shape of the Holy Quran, now God did not reveal any new law. But His revelations, other than pertaining to law had never stopped, nor they will stop up to the end of time. In support of his thesis he set forth many verdicts of Ulema and Divines forgone among Muslims.

At the end, Mr. Muzzaffar Ahmad Zafar, national president of Ahmadiyya Community in the U.S.A., addressed the audience. He conveyed to them the salutations and good wishes of American Ahmadis and solicited their prayers for the prosperity of the Jamaat there. He expressed their feelings of complete loyalty to the cause of the Movement and said that they had full faith in the fulfilment of the prophecies of the promised Messiah about the dominance of Islam in the whole world.

The session then broke off for Zuhar and Asr prayers.

The Second Session

After the Zuhar and Asr prayers which were congregationally led by Hazrat Khalifatul Masih, the following programme was observed under the chairmanship of Chaudhry Ahmad Mukhatar, Amir Jamaat, Karachi.

Maulavi Abdul Malik Khan, Nazir Islaho Irshad—Jihad in Islam:

Then Al-Haj Abu Bakr Kokoi, Amir of the Nigerian delegation, addressed the audience.

He said that the Movement was very successfully flourishing in Nigeria and that the seed which had been sown in its soil some 60 years ago had now become a big tree.

Maulavi Basharat Ahmad Bashir, Naib Vakilut Tabshir : "The History of the preaching of the Movement in West Africa."

Then Mr. Hidayatullah Hubsch, a German Ahmadi delegate addressed the audience. He conveyed to them the salutations and good wishes of Ahmadis in Germany and recited an English poem, his own composition, in which he expressed his deep love for Islam and Ahmadiyyat.

Maulvi Dost Muhammad Shahid : "Death of Jesus Christ and revival of Islam."

In the end Mr. Nasir Ahmad Sookia, delegate of Mauritius conveyed the good wishes of his countrymen to the audience and gave a brief account of the condition of the Jamaat there.

The end of the First Day.

The Second Day

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The First Session started at 9.15 A.M. Mirza Abdul Haq Sahib, Amir Jamaat Sargodha was in the Chair. The Following speechs were made.

1. The Origin of Dissensions in Islam-By Mr. Mujibur Rahman, Advocate.
2. Some Important problems of Islamic Jurisprudence-By Malik Saifur Rahman, Mufti of the Movement.
3. The Prophecies of the Promised Messiah, By Sheikh Mubarak Ahmad, Ex-Chief Missionary, East Africa.
4. Mr. Ismail Ado, Delegate of Ghana. He conveyed the Salams of Ahmadis in his country to the audience and told them about the spectacular success which the Movement has achieved in his country.
5. Mr. Abdul Hamid Salikeen, Delegate from Singapore. He also conveyed the salutations of Singapore Ahmadis to the audience and intimated them of the condition of the Jamaat in his country.

The Session then broke off for Zuhar and Asr prayers.

The Second Session

The Second Session started at 2.10 p.m., after the observance of Zuhar and Asr prayers led by Hazrat Khalifatul Masih. After the prayers, when he took his seat at the stage the whole gathering greeted him with deafening shouts of Allaho Akbar, Allaho Akbar, Islam Zindabad, Hazrat Khatamul Anbiyya Zindabad.

Subsequent to the recitation of the Holy Quran by Sahibzada Mirza Tahir Ahmad Sahib, and of an Urdu poem each by Ch. Shabbir Ahmad and Saqib Zeervi, Hazur awarded the flag of Khuddamul Ahmadiyya to Majlis Khuddamul Ahmadiyya Rabwah, and that of Ansarullah to Majlis Ansarullah, Nazimabad, Karachi. They had done the best work during the year in pushing forward the objectives of their organizations.

Hazur then addressed the congregation. At the outset he stated that the faculties which were bestowed upon a person should be developed to their utmost capacity. It was the duty of the Islamic polity to arrange for it in regard to every individual. He said that our Movement had not adequate Funds to meet the requirements of every Ahmadi. But whatever little funds they had got with them at this time, they were giving

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out of it monetary help to the employees of Sadar Anjuman; Tahrik-i-Jadid and some other people in the form of a portion of their requirements in grain and also some cash for procuring some of their winter needs. He said that the money spent in this connection came to a sum of Rs. 12 Lakhs in the current year. He said that he wanted to give more but the financial state of the Jamaat did not allow it. However, when they get more money, he said that the Jamaat will meet the needs of every one for developing all their faculties to the full. Insha Allah.

He then introduced the books, papers and magazines which the Jamaat and its overseas missions had published in the last year. Particulars of some of the books are as follows:

1. Invitation to Ahmadiyyat. Revised Edition in U.K.

2. Introduction to the study of the Holy Quran and commentary is being translated into Arabic. Translation of Chapters Al-Kahf and Bani Israel was ready and both books, it was hoped, will be printed in the next year.

3. Swahili Translation of the Holy Quran 3rd edition 10,000 copies.

4. Translation of the Holy Quran in Euroba Language, Nigeria. 5000 copies.

5. The second part of Translation and commentary of the Holy Quran in Indonesian Language is under print.

6. Qaida Yassarul Quran (with instructions in English), Nigeria.

7. English Translation of the Holy Quran in Ghana. Besides the above, thousands of pamphlets and booklets on Islam and Ahmadiyyat in different languages had been published in various countries

Referring to the work done by Tahrik-i-Jadid, he said that Missions working under it in various parts of the world were now financially self sufficient and by the grace of God they were spending lots of money in the cause of Islam. For instance, Ghana Mission had obtained his permission to spend 54 Lakhs of Rupees on the construction of a hospital and they were spending many Lakhs of rupees on other humanitarian projects.

He said that Nigeria had installed a new offset press and they were making a very good use of it.

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Regarding Canada he said the Jamaat there had purchased a plot for building a mosque at the cost of $ 80,000. In this context he told the audience about the mosques which had been built by various missions in the current year and said that Ghana alone had built 3 mosques which brought the total of Ahmadiyya Mosque in that country to 200.

About the Misson in U.K., he said that the outstanding work which it had done in the year consisted of holding an international conference regarding the Deliverance of Jesus from the Cross. He said that through it the idea that Jesus had not died on the cross and that he had been brought down from it alive had been communicated by this conference, according to some estimates, to at least 140000000 people. He said that the conference had terribly shaken Christian Churches.

He related some good works done by Waqfi Jadid, Fazle Omar Foundation, Majlis Nusrat Jahan and some other central organizations.

In the end he touched upon a very important subject. He said the 14th Century Hijri was about to finish and the 15th century would soon dawn. The 14 th Century had a special significance. The Holy Prophet (peace and blessings of God be on him) had prophesied that his work of breaking the cross. i.e., refuting Christian dogmas by reasons and arguments would be fully accomplished in the 14th Century by his spiritual son i.e. by Mahdi. This grand task has already been done by the Promised Messiah and Mahdi and we are a witness to it. So we will celebrate this achievement. The last three months of the 14 century would be spent by Ahmadi communities in the whole world in thanks giving on this greatest favour of Almighty Allah. Detailed plans will be announced later. For the time being Ahmadis should keep them ready and pledge themselves to celebrate the occasion by offering thanks to the Almighty Allah.

After this announcement Hazur ended the session and the congregation disperesed.

The Third Day

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In the Morning Session on December 28, 1978, the following speeches were made. Chaudhry Hamid Nasrullah Khan Sahib, Amir Jamaat, Lahore was in the chair.

1. The present age and the Bounty of the Prophet Muhammad (peace and blessings of God be on him): By Maulvi Muhammad Shafi Ashraf.
2. Seerat of the Promised Messiah (peace be on him) by Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala, Tahrik-i-Jadid, Rabwah.
3. Excellences of the Holy Quran, by Sahibzada Mirza Tahir Ahmad Sahib.

In addition to the above, Delegates from Holland, England and Zambia Mr. Abdul Hamid, Mr. Bashir Ahmad Orchard and Mr. Idris Kasa Kasa respectively addressed the audience. They conveyed to them the salutations and good wishes of Ahmadis in their countries and told them that the Movement was making steady progress there.

The Session then broke off for the Zuhr and Asr Prayers.

Second Session

The Second Session started at 2 P.M., after the observance of Zuhr and Asar prayers led by Hazrat Khalifatul Masih. After the prayers, when he took his seat on the stage the audience welcomed him with hearty shouts of Allaho Akbar, Khatamul Ambiyya Zindabad, Islam Zindabad, Hazrat Amirul Momineen Zindabad. After the recitation of the Holy Quran and some Urdu Poems, Hazrat Khalifatul Masih addressed the gathering. He said:

Today my talk is mainly addressed to our Atfal and Khuddam (i.e., Children and Young men upto the age of 40). When I was a child, say of about 8 years of age, our atmosphere in Qadian was charged with religious knowledge. Many companions of the Promised Messiah were alive and issues which are vital to the Movement daily came under discussion. The verses of the Holy Quran, Traditions of the Holy Prophet (peace and blessings of Allah be on him) and the opinions of Muslim divines and sages regarding the signs prescribed for the appearance of the Promised Mahdi were common features in our conversation. Therefore this

issue had become very familiar to children and young men in those times.

But a lot of time has now passed, and the Jamaat has also increased in numbers tremendously. According to our estimate, in Pakistan alone there are at least 40 Lakhs of Ahmadis. We have also very big communities in foreign countries. In Ghana it has a following of a million people.

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We were very fortunate. Qadian was a small town at that time and young men had ample opportunities to mix with elders and so to augment their knowledge about these issues. But circumstances have now changed and it is not possible for children and young men to refresh their knowledge easily.

I have therefore, decided that in my talk today, I will place before you those verses of the Holy Quran, traditions of the Holy Prophet (Peace and blessings of God be on him) and opinions of the Muslim Divines and commentators which are concerned with the appearance of the Promised Mahdi.

The following verses of the Holy Quran identify the period in which the Promised Mahdi was to appear. The conditions prescribed in them have all been fulfilled. Therefore, the logical inference is that the Promised Mahdi has come.

And the moon is eclipsed. And the sun and the moon are brought together (75 : 9-10).

When the sun is wrapped up. And when the stars are obscured. And when the mountains are made to move. And when the she camels, 10 months pregnant are abandoned. And when the beasts are gathered together. And when people are brought together. And when books are spread abroad (81 : 2-11).

In the Traditions of the Holy Prophet (peace and blessings of God be on him), this subject is mentioned even more elaborately. The narrators who have related traditions on this subject from the Holy Prophet are very reliable. They are :

Hazrat Ali, Hazrat Anas bin Malik, Hazrat Abu Huraira, Hazrat Thawban, Hazrat Jabir, Hazrat Huzaifa, Hazrat Ayesha, Hazrat Abdullah bin Abbas, Hazrat Abu Saeed Khudri etc.

The Commentators of the Holy Quran who have given their verdict

about the coming of the Promised Mahdi are :

Kashhaaf, Kurtabi, Jamiatul Bayan, Ruhul Bayan, Ruhul Maani. They have declared that the Promised Mahdi will appear from among the Muslims.

From among the Collectors of Traditions the following have dealt fully with the subject.

Bukhari, Muslim, Tirmizi, Nasaai, Ibne Maja, Abu Daud, Ahmad bin Hanbal, Dar Qutni, Hakim's Mustadrak, Baihaqi, Nihaya Ibne Athir, Mishkat, Ibne Hajar Alhaisamy, Shaibani, Kanzul Ummal, Allama Sandy, Mauta of Imam Malik etc.

Out of dialectics, the following have confirmed the above view in their writings :

Ibne Arabi, Taftazani, Muhammad Qasim Nanotwi.

Hazur set forth the names of some other sources which have written eloquently about the appearance of Mahdi in our times and said that he would get it all printed in a book which children and young men should endeavour to digest. It will give them full information on this subject and amply refresh their knowledge.

After his address he led a silent prayer for the success of the Movement and for the welfare and prosperity of Ahmadis in particular and humanity in general. Then he declared the end of the Jalsa Salana. The audience dispersed after giving hearty shouts of Allaho Akbar, Khatamul Anbiya Zindabad, Islam Zindabad, Ahmadiyyat Zindabad, Hazrat Amirul Momineen Zindabad.

EXPORTERS

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HEBREW TRACED TO ARABIC

By Sheikh Muhammad Ahmad Mazhar

Some Peculiarities of Hebrew

Hebrew, a Semitic language, is the ancient language of the Jews and that in which most of the Old Testament is written. It was not a spoken language during the centuries from the Great Dispersion to its revival in Israel.

The Jews were twice dispossessed from their homeland in Palestine; in 586 B.C. by the Babylonians and in 70 C.E. by the Romans. After the second world war they were established in Palestine and on 15th May, 1948 they proclaimed the Third Jewish Commonwealth through independent State of Israel. Thus, for more than two thousand years Hebrew remained a dead or unspoken language except that it was retained as the language of prayer and Jewish Scholarship because it was considered to be the Holy language (Lisen Kudus).

After independence the first task of Israel was the revival of Hebrew. The enthusiasm of the students, the single-hearted devotion of the teachers and the advanced methods of instruction helped in the revival of Hebrew and the unification of Jewish people through the Hebrew tongue which has now become the language of the land and predominates through Israel as a spoken language.

This revival within a few decades is a remarkable achievement and it has enabled us to show that Hebrew is a small offshoot of Arabic.

The word Hebrew or IVRI or IBRI means the "other side or across" i.e. عبر to cross a river عبر bank. According to the Jewish tradition the prophet Abraham (peace be upon him) lived on the "other side" of the river Euphrates whence the name HEBREW or IBRI.

The origin of the name Jew may be traced to YEHUDI or JUDAH the son of Jacob. In the word Jew D has been deleted. In modern use the terms Israel or Hebrew are used to avoid associations attaching to the word Jew. More than 80 years ago, a Jew came to Qadian to see the founder of the Ahmadiyya Community who introduced him to the audience saying "The gentleman belongs to Bani Israel." (" آپ بنی اسرائیل سے ھیں ")

Israel means "fighter for God"

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SARAH. fight — SARA صارع to wrestle, to fight a dual w.
EL. God — EL الٰہ God

It refers to patriarch Jacob ; so called after his *wrestling* with the angel at Peniel (Gen. XXXII—28)

"After division of Palestine into 2 kingdoms, Judea and Israel, the latter consisting of *ten tribes*, *disappeared*. Therefore, the remaining tribes were called Jews, members of descendants of the Judian kingdom."
(Jewish Life P. 292)

Some peculiarities of Hebrew as a language may be noted here.

I. *Alphabet* — Hebrew alphabet contains 22 consonants viz ;

Y	T	H	Z	V	H	D	G	B	A
ی	ط	ح	ز	و	ہ	د	ج	ب	ا

A	S	F	Ain	S	N	M	L	K
ا	ص	ف	ع	س	ن	م	ل	ک

400 ت T 300 ش SH 200 ر R 100 ق Q

It is obvious that six letters of Arabic alphabet viz ;

1000 غ 900 ظ 800 ض 700 ذ 600 خ 500 ث

are absent from the Hebrew alphabet. The numerical value of Hebrew letters is the same as in Arabic. Besides other factors. the absence of above-noted 6 letters makes the stock of stem words of Hebrew far smaller than Arabic.

There is no (KH خ) sound in Hebrew. KH is invariably pronounced as H (اخت UKHT=AHAT.) S is mostly changed into SH e.g. SALAM (سلام)=SHALOM. Plural ending YN is changed into IM e.g. YADAIN (یدین hands=YADAIM

(a) The use of letters for their numerical value is called Gimatriyah i.e. reckoning. For instance, TARYAG=T 400, R 200, G 3=613. The number denotes discipline of Jewish religious life consisting of the fulfilment of the various commands and observances in all 613 i.e. 248 positive commands and 365 negative commands i.e. DOs & DO-NOTs.

(b) Originally Hebrew writing was done on stone, tablet and later, on parchment. Space was very important. Therefore initial letters of familiar phrases were used on account of necessity e.g. in Ta Na CH. T

=TORAH, N=NEVIIM, prophets, CH=CHESUV-im———all the other sacred writings recorded in the Bible.

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II. *Surpuls Letters* — Hebrew is generally based on Arabic Triliterals and a surplus letter seldom occurs in the stem words of Hebrew.

III. Sound-Shifts occur in Hebrew as in other languages.

IV. Although Hebrew is one of the oldest languages it has undergone almost the same wear and tear as other languages. And the Ten Formulas apply to Hebrew to retrace it to Arabic.

A. Triliterals

Some words remained almost unchanged e.g.,

KTOV, to write	v/b	KTB كتب to write
LAVAN, milk	v/b	LBN لبن milk
NAVI, prophet	v/b	NBI نبى prophet
TOV, good	v/b	TB طاب be good
LYLA, night		LYL ليل night
KFAR, village		KFR كفر village
QAR, cold		QAR قر cold
KOL, whole		KL كل all
NUSA, text		NS نص text
NIDRE, vow	d/z	NZR نذر vow
SHAR-vi burning	sh/s	SR سعر to burn
SHAMAY-im, sky	SH/S	SM سماء sky
SHALOM, peace	,,	SLM سلم peace
SHER-SHER-et, chain	r/l	SLSL سلسلة chain

B. Aphesis

Some words became aphesised i.e. lost the initial *delicate letters* by which I mean ع - ا - ه - ح - و - ى

CHALL-oh, twist	SL عصل to twist
PORI-tz, rowdy, ruffian	PR عفر wicked, mischievious

TIKKIN, arrangement	TKN اتقن to set in good order
BINKA, your son	BNK ابنک your son
SHEMEKA, your name	SMK اسمک your name
SHAVU-on, weekly	SB اسبوع week

MItZ, juice	MZ همز to press (grapes)
tQUF-at, age, era	QB حقب long time, 80 years
SHENA, sleep	SN وسن to sleep
KEN, yes	KN يقن sure, obvious

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C. Quasi-Aphesis

C—Similarly delicate letters were lost from Ain or LΛM kalma. I call this process Quasi-Aphesis e.g.

QAL, light	QL قلو light
REYH-am, perfume	RH روح to perfume
AMU-m, dim	AM عمى be obscure
KOVA, hat	KB قبوعة Cap
KOR-eh, miner	KR كرى to dig
QEREN, corner	QRNA قرنة corner
tZON, sheep	ZAIN ضائن sheep
BREY-ra, choice	BRHA برحة choice

D. Metathesis

Some words underwent *Metathesis* i.e. transposition of letters e.g.,

TIKVOH, hope	TKV - TVK توقع hope
KAMZ-on, miser	KMS=MSK مسک niggardly
SUKKAH, hut	SK=KS خص hut
RASH-U, wicked	RSH=SHR شر wicked
SHEKER, falsehood	SKR=KRS خرص to lie
NEGEV, south	NGB=GNB جنوب south
KETER=KESER, crown	T/S KSR=SRK شرخ top

E. Prosthesis

Some words underwent *PROSTHESIS i.e. addition of a consonant in the beginning.*

HEKDES, consecrated	H—KDS قدس be holy
HESK-en, approval	H—SK وثق to confirm
HINUKH, training	H—NK ناق to train

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SAIKAL, intelligence — S—AKL عقا intelligence
SEGULA, few — S—GL قل be few
YISHUV, settlement — Y—SV ثوى to settle
YAHID, only — Y—AHD واحد one
L4 YELID, boy — Y—LD وليد boy
YALDA girl — Y—LD وليدة girl
LAD, boy — Eng. LD وليد boy
LOUNDA, boy — Hindi (n) LD وليد boy
LAR-ka (LAD-KA) boy — Hindi LR=LD وليد boy

N.B. In Arabic L+R never conjoin, (V. MIZHAR of Seyuti) The root of LARKA is LAD-ka, R=D and K is extensive suffix. (V. Nepali Dictionary by TURNER)

F, Toning Up

Toning UP means repairing the loss of K or S or J

Loss of K

(a) KH or خ invariably changes into H.

AH, brother — AH=AKH اخو brother
AHOT, sister — AHT=AKHT اخت sister
RAH, soft — RH=RKH رخى be soft
MITBAH, kitchen — MTBKH مطبخ kitchen
HATAN, groom — HTN=KTN ختن bridegroom

(b) K or Q (i) may change into H or (ii) a vowel or (iii) may be lost.

(i) SAMEHA, merry — SMH=SMK شمق be merry
GALLEAH, to shave — GLK جلق to shave
KERIAH, rending — KRK خرق to rend

(ii) OREL, uncircumcised — ORL=KRL غرل uncircumcised
OBER, senility — OBR=KBL كبر oldness
IBBUR, proclamation — IBR=KBR خبر notice

(iii) MAARAB, west — M-RB=MKRB مغرب west
MIZRAH, east — MSRAH=MSRK مشرق east
NE' MA, melody — N-MA=NKMA نغمة melody

Loss of S

(iv) "S changes into X or H or disappears" (V. Jesperson on Language (P. 199)
HAN-FAN, flatterer — HN=SN to صانع to flatter فن deceive

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HALK-ah, go in	HLK=SLK سلک to walk
KEH-eh, dim	KH=KS غسا be obscure
KEH-ah, dark	KH=KS غشی be dark

EDUT, testimony	EDT=SDT شهادة testimony
RA, bad	R=SR شر evil

Loss of J or Z

(V) J, Z and Y are linguals and they interchange. J or Z may pass into Y and as such may be lost.

YADEA, know	YD=JD وجد to know
YORED, impoverished person	YRD=JRD جارود stripped, unlucky man
JERU-SALEM, city of peace, city of God	JR=ZR حضری of city حضر to settle SLM سلم peace سلام God

N.B. ZERU SALOM=JERUSALEM=YERUSALOM

Z passed into J which passed into Y. The etymology of this word is doubtful according to Mr. Heller. The doubt has been removed by Arabic because SLM سلم means peace and SALAM سلام means God i.e. it is the name of God because God is immune from any defect or weakness or perishableness.

السلام — من اسماء الله لسلامته من النقص و العيب و الافنا (اقرب)

G. Toning Down

This formula is the reverse of the previous Formula named Toning UP. Under this formula A or H change into K or Y or G:-

MASREQ, comb	MSRQ=MSRH مسرح comb
CHAY=HAY, life	KY=YH حی life
CHAD=HAD, one	KD=HD احد one
CHEDES, new	KDS=HDS حادث new
GUZMMO, exaggeration	GZM=AZM عظم to exaggerate
GOMEL, compensation	GML=AML عملة wages
AGUDAT, union	GDT=HDT وحدت unity
L_2 HOL-im=CHOL-im, sick	KL=AL عل be sick
ILL Eng.	IL عل be sick
CHOLOV=HALAB, milk	KLB=HLB حلب milk
CHOCHM-im=HAKAM-im, wise	KKM=HKM حکم be wise

Conclusion

It is clear that Arabic has always been a spoken language and its roots have remained unchanged and unique like one's thumb impression throughout the past ages but they lapsed from the original Arabic form and deviated from the right course. However, it was so ordained by God that the said change and deviation could be set right by means of definite laws as shown by different Formulas illustrated above.

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Reviewing my book "Arabic the source of all the languages", Pakistan Times of Lahore dated 28th March 1965 made the following significant observations about the Ten Formulas noted above :-

> "The formulas evolved by the author are invariably and sufficiently illustrated by telling examples. The book forms fascinating reading providing surprises at every page. A considerably long period of intensive study of the major languages and philological treatises has gone in the compilation of the book. It turns a seemingly impossible task into an easy mathematical one. The book is at once a fulfilment and a challenge."

I quote,

> "Whenever thou wilt make a search into the real origin of a word, taking it back, with utmost effort and laborious investigation, to the remotest point, thou shalt find that it is a corruption of Arabic, as if it is a goat which has been skinned."
>
> "And we say nothing about Syriac and Hebrew in this book, for, their common origin is considered to be an established fact. There is no doubt these 2 languages came into existence by alteration of pure Arabic."

(Minan-ul-Rehman P. 87)

The alterations are proved by the Formulas and illustrations given above.

It may be useful to record here that so far the humble writer has traced the following 45 languages to Arabic :-

ASIA	AFRICA	EUROPE & AMERICA
Japanese	*Old Egyptian*	Russian
Chinese	*Akkadian*	*Swedish*

Indonesian	*Sumerian*	*Dutch*
Tibetan	*Bantu*	*English*
Pali	*Housa*	Welsh
Nepali	*Yoruba*	German
Sanskrit	Luganda	French
Punjabi	Ateso	Polish
Hindi	Somali	Spanish
Tamil	Runyankore	Portugese
Tlegu	Swahili	Greek
Mahratti		*Latin*
Gujrati		*Italian*
Persian		Serbian
Hebrew		Czeko
Aryan Roots		Turkish
		Esperanto
		Tara Humara

Throughout this research continuously carried on for the last 30 years the Promised Messiah's book Minan-ul-Rehman published in 1895 was my guiding star. Thirteen languages italicised above have been published so far. والحمد لله رب العالمين

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The 9th Annual Convention of the Ahmadiyya Muslim Mission Fiji.

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Mahboob Yusuf Khan, General Secretary

The 9th Annual Convention of the Ahmadiyya Muslim Mission, Fiji, was held successfully by the Grace of Allah on 25th December, 1978 at the Ahmadiyya Islamic Centre, Samabula, Suva, Fiji. Four hundred members representing the various branches throughout Fiji participated in the two-day Convention.

The convention commenced under the chairmanship of the Ameer, President and Missionary Incharge Maulana Din Mohammad Shahed at 10.30 a.m. by Tilawat-iQuran by our missionay Maulana Sajjad Ahmad Khalid Saheb. The news of the Convention and the construction of 7 (seven) new mosques in the different provinces of Fiji was broadcast on the Radio Fiji and through daily papers of the country.

PROCEEDINGS OF THE FIRST DAY :

After the tilawat-i-Quran, a poem of the Promised Messiah was read by Mr. Mubarak Ahmad of Nadi, Titled : '*Har Tarf Fikr Ko Daura Ke Thakaya Ham Ne*". Immediately after, on the instruction of the Chairman, was unveiled the cablegram from Hazrat Khalifatul-Masih-us-Salis (Ayyadahullaho Taala benesrehil Aziz.) which was prepared in bold letters by one of the members and hung on the wall for display :

> "May Allah Bless your 9th Annual Convention Seek His help Through Humble Prayers and submission and set a high Standard in Practical Life. Hold fast to the rope of Allah and make your lives living proof of the Teachings of Islam. My thoughts and prayers are Always with you. Your ever loving Khalifat-ul-Masih."

The Chairman in his opening speech welcomed the members and praised them for sacrificing their valuable time and taking great pains to attend this Convention from various parts of Fiji. He explained that this was no ordinary gathering, but a gathering held on the pattern of the convention originally inaugurated by the Promised Messiah under Divine Command and which has been observed ever since. From a handful of faithfuls gathered at Qadian on the first occasion some 79 years ago,

it has reached great dimensions and beyond all expectations, so much so that, people from all over the world are drawn to Rabwah each year as if by magnet, for the simple reason to join the assembly of the faithfuls and receive the blessings and Grace of Allah.

Maulana Sajjad Ahmad Khalid spoke on "*Hamara Bahisht Hamara Khuda.*" (i.e. our paradise is our God.) He outlined the life of the Holy Prophet and explained that success in this world and the Hereafter could be achieved only through complete submission to Allah and obeying the teachings of the Holy Prophet (peace and blessings of God be on him). This was followed by a Nazam by Mr Shafique Mohammad of Lautoka titled : "*Jamaalo Husne Quran.*"

Haji Mohammad Hanif, president of the Lautoka branch spoke on "*Blessings through the Knowledge and Practice of the Holy Quran.*" (Al-khairo kullohu fil Quran). His speech was followed by a nazam from a small child of 8 years, Riaz bin Aziz Hussein of Maro, Nadroga.

After interval when the session again commenced a cheque for S1000,00 was presented to the Jamaat by the sons of the late Mohammad Saddique Khan of Lautoka, who at one time served as president of the Lautoka branch. The money was donated in memory of their late father and for the propagation of Ahmadiyyat, the true Islam. This was very much appreciated.

Mr M. Yusuf Khan, president of the Nadi branch spoke on the life and work of the holy Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad (peace be on him). The task that he was to accomplish was the reformation of the whole world and the revival of Islam in particular. He also outlined a brief history of his three Successors and the institution of khilafat and the benefit derived therefrom.

During the course of the convention a further sum of $950,00 was donated by the family of the late Mr. Mohammad Ismail Nausori, a sum of $50,00 was previously received, thereby making a total, of $1000,00 in the memory of the late Mr. Mohammad Ismail. The Ameer Saheb thanked both the donors for their gracious sacrifice.

Mr Mohammad Hussein of Lautoka, spoke on the "*Blessings of Khilafat*" Mr. Mohammad Hanif Akbar gave a talk on "*Why I Became an Ahmadi*".

Mr Khairullah Khan spoke on the "*Truthfulness of Ahmadiyyat.*"

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and of his personal experiences of his visit to both Qadian and Rabwah where he participated in both the Gatherings (Jalsa)and met with Huzur and Hazrat Mirza Mubarak Ahmad, Head of the Foreign Missions.

After lunch the session started with recitation of Holy Quran by Mr Farooq Jan Khan, followed by Mr. Mohammad Yunus Khan of Maro, Nadroga, who spoke on the "*Golden Deeds of the Promised Messiah.*"

Mr. M. S. Dean's subject was "*Kasre Saleeb.*" Mr. Wajid K. Dean spoke on the subject: "*Ahmadiyyat in the eyes of Others*" and the fulfilment of the prophecy" *I will Cause thy Message to reach the Corners of the Earth.*"

The poem of Hazrat Musleh Maud" *Nau Nehalane Jama'at Mujhe Kuchh Kahna Hai*" was recited by Mr. Yasin Khan of Suva. Mr Hanif Koya of Labasa, spoke on our "*Responsibilities*" and the duties of parents for bringing up their children in the traditions of Islam.

Mr Mohmmad Yasin Khan of Suva, gave a talk on the "*Beauties of Ahmadiyyat*" and the reason for his embracing Ahmadiyyat and his experiences thereafter.

Mr. Kasim Khan of Maro, Nadroga, gave a brief outline of the history of "*Ahmadiyyat in Fiji*".

SECOND DAY SESSION

After Tahajjud, Fajr prayers, Dars-ul-Quran and Malfoozaat of the Promised Messiah and Hadith, the guests had breakfast at 9 a.m. The second session commenced by Tilawat-i-Quran by Mr. Mohammad Ismail, then a poem of the Promised Messiah "*Woh Peshwa Hamara*" was read by Mr. Mohammad Ali Maqbool of Labasa.

Spt. Abdul Lateef Maqbool spoke on "*My Impressions of Japan*" He spoke very highly of the Ahmadiyya community there and the sacrifices that are being made by them for the propagation of Ahmadiyyat, the true Islam.

The Ameer Saheb gave a talk on the position of Muslims and Islam in general and outlined the work done by the Promised Messiah for its revival and re-establishment.

Maulana Sajjad Ahmad Khalid spoke on the "*Predominance of Islam*" and explained the meaning of *Gog, Magog and Dajjal.* He also spoke on the revelation received by the Promised Messiah from His Gracious Lord

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My First Visit to Rabwah and the feeling I had

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By Syeda Hassan Attah—Ghana

And I saw a vast land
Emp ty yet full
Empty of evils, full of God
The land of the Promised Messiah
And as I entered the land
I saw the people
The singular people
The followers of the Promised Messiah.
The welcome was great
Great as my Joy
The Joy of their feelings
The feeling of his Presence
The presence of God
And I knew with certainty
This is the land of the Promised Messiah
I felt, I could see him
The invisible. omnipotence
Yes, he was there
For, so God teaches us
I wish I could stay here forever
Forever in the presence of Allah.

"Kings will seek Blessings from thy Garments."

Time was allotted for questions and answers on religious knowledge.

The Annual report of the Jamaat for the year 1978 was presented by the General Secetary Mr Yusuf Khan which included every aspect of the Jamaat's activities.

In his farewell speech, the Ameer Saheb thanked each and every person who had participated, also prayed for their safe return to their respective families and homes.

After lunch and Zuhr prayers the gathering dispersed and those who had come from distant places, left for their destinations.

Englishman who recruits for Allah's Army

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Reproduced from Glasgow Herald Wednesday November 29, 1978

To the people at his local Pollokshields Post Office in Glasgow James Orchard is a shy retiring gentleman who comes in to buy a few stamps, exchange few niceties and restore their faith in human nature.

His dapper dress, soldierly bearing, and occasional references to the armed forces hints at a military past, but for James Orchard, ex-lieutenant Indian Army his fighting days are far from over. For the Second World War veteran is heading a very different force now...Allah's Army.

At 58, James Orchard or Bashir Ahmad as he is known to his fellow faithful—is that rare bird a White Anglo-Saxon Moslem who follows life strictly according to the Koran.

Not only does he face Mecca five times a day in his first-floor tenement flat in Nithsdale Road, Pollokshields, but his own marriage, like that of his daughter's was arranged, and he abstains from pork and alcohol, which is just as well since he contributes a third of his £84 a month "stipend" to his Church. James Orchard works in Scotland as a Moslem missionary. How was an ordinary Englishman from Devon drawn to the will of Islam ?

"I joined the Somerset Light Infantry in 1936"

Mr. Bashir orchard said. "I spent the beginning of the war in Belgium and France and was evacuated from Dunkirk in 1940. I then joined the Indian Army as an officer cadet, was posted to the country in 1944, and was fascinated with local life and religion.

"At first I took an interest in the Hindu religion but later was drawn to Islam. I suppose I was impressed by the nobility and piety of its followers.

"When I returned to Torquay after the war my parents thought I had been led astray. They wouldn't accept my new religion. But I persevered and sought out the Ahmadiyyan mosque in London.

Mosque officials took up my offer of becoming a missionary and posted me to Glasgow in 1949. Between then and now I have also worked in West India and Pakistan where I met my wife Quanita."

(*See on next page*)

Caribbean Missionary in Rabwah

Mr. Hanif Yaqub, Ahmadiyya Missionary in Trinidad and Tobago is nowadays in Rabwah, doing a refresher Course of three months duration in the Jamiatul Mubasharin (Missionary Training College, Rabwah).

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Asked about the composition and work of the Ahmadiyya Muslim Mission in the Caribbean Islands, he revealed that the Mission has sub-centres in Guyana, Suriname, Trinidad and Tobago, which are run by trained missionaries from the centre. In addition to them, it has correspondents in Antigua and Grenada.

He further told that all these centres had flourishing Ahmadi communities, which are carrying the message of Islam to the people most vigorously. Elaborating the impact of these activites on the local population, he said that the Muslim community was now forsaking their wrong beliefs like ascension of Jesus to the sky and abrogation of some verses of the Holy Quran by some others.

He further revealed that plans were under way to expand the work for the Islamisation of the population.

Western as he may be in appearance, Mr Orchard's views on sex and marriage are embedded in the strict Islam beliefs that courtship comes after the wedding. Too much contact with the opposite sex invariably leads to promiscuity which rules out any form of courtship such as dating".

The thought of letting his wife work repels Orchard who believes that women who work come into too much cantact with other men.

His four unmarried children will have their weddings arranged. In fact, his daughter's betrothal was not so much a matter of her vetting the boy as her parents making the appropriate arrangements with his parents in Pakistan. The couple now live in West Lothian.

Islam, more a way of life to Mr. Orchard than a religion, has changed him from being an unenthusiastic Anglican to a strict Moslem. Unlike other religious prophets Glasgow's Ahmaddiyyan missionary does not go to doors seeking converts. "We hold public meetings and publish literature in a bid to seek converts."

Your Questions About Islam and their Answers

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If our readers have any questions about Islam they may send them for answer to the Editor.

(By Nur-ud-Din Muneer, M.A.)

Question :

What does Islam say about the Christian doctrine of Atonement.

(For the first part of the answer, see previous issue)

Answer :

Another plea put forth by our Christian friends in support of the doctrine of Atonment is based on a misunderstanding of the Attributes of God. They say that God Almighty is Just. He is also Merciful. His Mercy demands that the sinners be forgiven, but His Justice requires that they be punished. To resolve this incompatibility, He sacrificed His own son Jesus and so satisfied the requirements of His attributes of Justice and Mercy.

But this argument has no substance. For, in this case God Almighty will become guilty of committing injustice to Jesus. According to Christians Jesus was perfectly innocent and did not deserve any punishment. To punish him with death for the sins of others would be sheer cruelty upon him. To hold that Jesus, of his own accord offered his sacrifice freely, is also wrong for Gospel records belie it. We read of him in Mathew 26 : 93, that "he fell on his face and prayed, O my father. if if it be possible, let this cup pass from me" Again, he uttered an heart-rending cry, when he felt that he was going to die on the cross. He screamed, "My God ! My God ! why hast thou forsaken me ?" Both these prayers show that Jesus was not willing to sacrifice his life. If he had been willing he would have hailed his crucifixion instead of condemning it. So this does not help our Christian friends.

The fact is that there is no contradiction in the Attributes of God. True, He is Just and also Merciful. But at the same time He is the Master. Being the Master He has full right lo deal with His creatures as He likes. If He wants to forgive the sinners, He can do so without sacrificing Jesus. Anyhow the stand taken by Christians does not help them for in this case God Almighty would become guilty of injustice to Jesus. Why should he be punished for the sins of others? In short this plea does not support the doctrine of Atonement.

(To be continued).

God is A lovely Treasure

The Promised Messiah

Before the Al Mighty, True and Perfect God, our souls lie prostrate. So does every particle of our being. He, our true God is God of unlimited bounties, unlimited powers, immeasurable beauty and grace. There is no God but He.

From Nasim Dawat (p. 1).

We assert this as a challenge that whoever decides to wield his pen on the subject of Almighty Allah, His Being and Existence, will have to reach the God of Islam. In the Book of Nature every single leaf points to Him and our own nature reflects but Him.

From Malfuzat Vol. I (p.79)

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